

The Supplication for saving from deviation.

In the Name of Allah, the All-beneficent, the All-merciful.	bismi allāhi alrraḥmāni alrraḥīmi	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
“Allah bears witness that there is no god but He,	shahida allāhu annahū lā ilāha illā huwa	(شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ
and (so do) the angels and those possessed of knowledge,	walmalā'ikatu wa ulū al`ilmi	وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ
maintaining His creation with justice;	qā'iman bilqisṭi	قَائِمًا بِالْقِسْطِ
there is no god but He, the Mighty, the Wise.	lā ilāha illā huwa al`azīzu alḥakīmu	لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ
Surely, the (true) religion with Allah is Islam.”	inna alddīna `inda allāhi al-islāmu	إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ
I am the slave—feeble, sinful,	wa anā al`abdu alqḍa`īfu almudhnibu	وَأَنَا الْعَبْدُ الضَّعِيفُ الْمَذْنُوبُ
disobedient, needy, and ignoble—	al`āṣi almuḥtāju alḥaqīru	الْعَاصِي الْمُحْتَاجُ الْحَقِيرُ
I testify to my Benefactor, Creator,	ash-hadu limun`imī wa khāliqī	أَشْهَدُ لِمُنْعِمِي وَخَالِقِي
Provider of me with my sustenance, and my Honorer,	wa rāziqī wa mukrimī	وَرَازِقِي وَمُكْرِمِي
as same as He has testified to Himself	kamā shahida lidhātihī	كَمَا شَهِدَ لِدَاثِهِ
and the angels have testified to Him	wa shahidat lahū almalā'ikatu	وَشَهِدَتْ لَهُ الْمَلَائِكَةُ
so have those possessed with knowledge amongst His servants	wa ulū al`ilmi min `ibādihi	وَأُولُوا الْعِلْمِ مِنْ عِبَادِهِ
that there is no god save Him	bi-annahū lā ilāha illā huwa	بِأَنَّهُ لَا إِلَهَ إِلَّا هُوَ
the Lord of bounties, favors,	dhū alnni`ami wal-iḥsāni	ذُو النِّعَمِ وَالْإِحْسَانِ
generosity, and kindness.	walkarami wal-imtināni	وَالْكَرَمِ وَالْإِمْتِنَانِ
He is Omnipotent, Eternal,	qādirun azaliyyun	قَادِرٌ أَزَلِيٌّ
All-knowing, Everlasting,	`ālimun abadiyyun	عَالِمٌ أَبَدِيٌّ
Ever-living, One and Only,	ḥayyun aḥadiyyun	حَيٌّ أَحَدِيٌّ
Self-existent, Endless,	mawjūdun sarmadiyyun	مَوْجُودٌ سَرْمَدِيٌّ
All-hearing, All-Seeing,	samī`un baṣīrun	سَمِيعٌ بَصِيرٌ
Willing, Discriminating,	murīdun kārihun	مُرِيدٌ كَارِهٌ
All-aware, and eternally Besought of all.	mudrikun ṣamadiyyun	مُدْرِكٌ صَمَدِيٌّ
He is worthy of all these attributes,	yastaḥiqqu hādhihi alṣṣifāti	يَسْتَحِقُّ هَذِهِ الصِّفَاتُ

and He, characterized by all these sublime attributes, was All-powerful prior to the existence of might and power, and All-knowing before the origination of knowledge and reason.

wa huwa `alā mā huwa
`alayhi fī `izzi şifātihī
kāna qawīyyan qabla wujūdi
alqudrati walquwwati

وَهُوَ عَلَىٰ مَا هُوَ عَلَيْهِ فِي عِزِّ صِفَاتِهِ
كَانَ قَوِيًّا قَبْلَ وُجُودِ الْقُدْرَةِ وَالْقُوَّةِ
وَكَانَ عَلِيمًا قَبْلَ إِيجَادِ الْعِلْمِ وَالْعِلَّةِ

He has been always Authority when there was neither sovereignty nor wealth.

wa kāna `alīman qabla tījādi
al`ilmi wal`illati

لَمْ يَزَلْ سُلْطَانًا إِذْ لَا مَمْلَكَةَ وَلَا مَالَ

He has been always Glorious under all circumstances.

lam yazal sulṭānan idh
lā mamlakata wa lā māla

وَلَمْ يَزَلْ سُبْحَانًا عَلَىٰ جَمِيعِ

الْأَحْوَالِ

His Being is before all precedence in the pre-eternity of sempiternity.

wujūduhū qabla alqabli fī
azali al-āzālī

وُجُودُهُ قَبْلَ الْقَبْلِ فِي اِزْلِ الْأَزَالِ

His Remaining will be after all endings without any extinction or disappearance.

wa baqā'uhū ba`da alba`di
min ghayri intiqālin wa
lā zawālin

وَبَقَاؤُهُ بَعْدَ الْبَعْدِ مِنْ غَيْرِ انْتِقَالٍ وَلَا

زَوَالٍ

He is self-Sufficient at the beginning and at the end

ghaniyyun fī al-awwali wal-
ākhirī

غَنِيٌّ فِي الْأَوَّلِ وَالْآخِرِ

and All-independent inwardly and outwardly.

mustaghni fī albāṭini
walẓāhiri

مُسْتَعْنٍ فِي الْبَاطِنِ وَالظَّاهِرِ

There is no injustice in His judgment,

lā jawra fī qaḍīyyatihī

لَا جَوْرَ فِي قَضِيَّتِهِ

nor is there unfairness in His management,

wa lā mayla fī mashī'atihī

وَلَا مَيْلَ فِي مَشِيَّتِهِ

nor is there unfairness in His administration,

wa lā ẓulma fī taqdīrihī

وَلَا ظُلْمَ فِي تَقْدِيرِهِ

nor is there any escape from His sovereignty,

wa lā mahraba min
ḥukūmatihī

وَلَا مَهْرَبَ مِنْ حُكُومَتِهِ

nor is there any shelter against His firm grip,

wa lā malja'a min saṭawātihī

وَلَا مَلْجَأَ مِنْ سَطَوَاتِهِ

nor is there any salvation from His punishment.

wa lā manjan min naqimātihī

وَلَا مَنجَىٰ مِنْ نَقِمَاتِهِ

His mercy overtakes His Wrath.

sabaqat raḥmatuhū
ghaḍabahū

سَبَقَتْ رَحْمَتُهُ غَضَبَهُ

None can escape Him when He summons.

wa lā yafūtuhū aḥadun
idhā ṭalabahū

وَلَا يَفُوتُهُ أَحَدٌ إِذَا طَلَبَهُ

He covers all logics for His obligatory decrees,

azāḥa al`ilala fī alttaklīfi

أَزَاحَ الْعِلَلَ فِي التَّكْلِيفِ

treats absolutely equally the weak and the noble,

wa sawwā alttawfīqa bayna
alḍḍa`ifi walshsharīfi

وَسَوَّىٰ التَّوْفِيقَ بَيْنَ الضَّعِيفِ

وَالشَّرِيفِ

makes capable to carry out His commands,

makkana adā'a alma'mūri

مَكَّنَ آدَاءَ الْأَمَامُورِ

and makes easy to abstain from His prohibitions.

wa sahhala sabīla ijtinābi
almaḥzūri

وَسَهَّلَ سَبِيلَ اجْتِنَابِ الْمَحْظُورِ

He does not make obedience a burden but according to one's real capacity.

lam yukallif alṭṭā`ata
illā dūna alwus`i walṭṭāqati

لَمْ يُكَلِّفِ الطَّاعَةَ إِلَّا دُونَ الْوُسْعِ
وَالطَّاقَةِ

All glory be to Him! How manifest His generosity is!

subḥānahū mā abyana
karamahū

سُبْحَانَهُ مَا ابْيَنَ كَرَمَهُ

How sublime His standing is!

wa a`lā sha'nahū

وَأَعْلَى شَانَهُ

All glory be to Him! How magnificent to seek Him is!

subḥānahū mā ajalla naylahū

سُبْحَانَهُ مَا اجَلَّ نَيْلَهُ

How splendid His favors are!

wa a`zama iḥsānahū

وَأَعْظَمَ إِحْسَانَهُ

He has sent the Prophets in order to show His justice,

ba`atha al-anbiyā'a
liyubayyina `adlahū

بَعَثَ الْأَنْبِيَاءَ لِيُبَيِّنَ عَدْلَهُ

and appointed successors [for the Prophets] in order to make known His munificence and grace.

wa naṣaba al-awṣyā'a
liyuzhira ṭawlahū wa faḍlahū

وَتَصَبَّ الْأَوْصِيَاءَ لِيُظْهِرَ طَوْلَهُ وَقَضْلَهُ

He has made us of the community of the Chief of Prophets,

wa ja`alanā min ummati
sayyidi al-anbyā'i

وَجَعَلَنَا مِنْ أُمَّةٍ سَيِّدِ الْأَنْبِيَاءِ

the most favorable of His saints,

wa khayri al-awliyā'i

وَأَحْسَنَ الْأَوْلِيَاءِ

the best of His elite ones,

wa afḍali al-aṣfiyā'i

وَأَفْضَلَ الْأَصْفِيَاءِ

and the most sublime of the pure ones;

wa a`lā al-azkiyā'i

وَأَعْلَى الْأَزْكَيَاءِ

that is Muḥammad, may Allah send blessings and benedictions upon him and his Household.

muḥammadin ṣallā allāhu
`alayhi wa ālihī wa sallama

مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

We thus believe in him, in all that to which he has called us,

āmannā bihī wa
bimā da`ānā ilayhi

آمَنَّا بِهِ وَبِمَا دَعَانَا إِلَيْهِ

in the Qur'ān which He revealed to him,

wa bilqur'āni alladhī anzalahū
`alayhi

وَبِالْقُرْآنِ الَّذِي أَنْزَلَهُ عَلَيْهِ

and in his Successor whom he appointed on the Ghadīr Day

wa biwaṣiyyihī alladhī
naṣabahū yawma alghadīri

وَبِوَصِيئِهِ الَّذِي نَصَبَهُ يَوْمَ الْغَدِيرِ

and to whom he referred by saying, "This is `Alī."

wa ashāra ilayhi biqawlihī
hādhā `aliyyun

وَأَشَارَ إِلَيْهِ بِقَوْلِهِ: "هَذَا عَلِيٌّ"

I also bear witness that the Imams—the pious

wa ash-hadu anna al-
a'immata al-abrāra

وَأَشْهَدُ أَنَّ الْأَئِمَّةَ الْأَبْرَارَ

and benign vicegerents [of Allah]

walkhulafā'a al-akhyāra

وَالْخُلَفَاءَ الْأَخْيَارَ

after the Chosen Prophet are:

ba`da alrrasūli almukhtāri

بَعْدَ الرَّسُولِ الْمُخْتَارِ

`Alī, the subduer of the infidels.

`aliyyun qāmi`u alkuffāri

عَلِيٌّ قَامِعُ الْكُفَّارِ

Following him is the chief of his sons, al-Ḥasan, the son of `Alī.

wa min ba`dihī sayyidu
awlādihī alḥasanu ibnu
`aliyyin

وَمِنْ بَعْدِهِ سَيِّدُ أَوْلَادِهِ الْحَسَنُ بْنُ

Then comes his brother, the grandson and seeker of Allah's pleasure; al-Ḥusayn.

thumma akhūhu alssibṭu
alṭṭābi`u limarḍati allāhi
alḥusaynu

عَلِيٌّ
ثُمَّ أَخُوهُ السَّبْطُ التَّابِعُ لِمَرْضَاةِ اللَّهِ
الْحُسَيْنُ

Then comes `Alī, the [distinctive] worshipper [of Allah].

thumma al`ābidu `aliyyun

ثُمَّ الْعَابِدُ عَلِيٌّ

Then comes the Cleaver (of knowledge), Muḥammad.

thumma albāqiru
muḥammadun

ثُمَّ الْبَاقِرُ مُحَمَّدٌ

Then comes the veracious Ja`far.

thumma alṣṣādiqū ja`farun

ثُمَّ الصَّادِقُ جَعْفَرٌ

Then comes the suppressor of rage, Mūsā.

thumma alkāzimu mūsā

ثُمَّ الْكَازِمُ مُوسَى

Then comes the pleased, `Alī.

thumma alrriḍā `aliyyun

ثُمَّ الرِّضَا عَلِيٌّ

Then comes the pious, Muḥammad.

thumma alṭṭāqiyyu
muḥammadun

ثُمَّ التَّقِيُّ مُحَمَّدٌ

Then comes the refined, `Alī.

thumma alnnaqiyyu `aliyyun

ثُمَّ النَّقِيُّ عَلِيٌّ

Then comes the pure resident of `Askar, al-Ḥasan.

thumma alzzakiyyu
al`askariyyu alḥasanu

ثُمَّ الزَّكِيُّ الْعَسْكَرِيُّ الْحَسَنُ

Then comes the Argument, Successor, Assumer,

thumma alḥujjatu alḥalafu
alqā`imu

ثُمَّ الْحُجَّةُ الْخَلْفُ الْقَائِمُ

Awaited, Well-guided, and Expected

almuntaẓaru almahdiyyu
almurjā

الْمُنْتَظَرُ الْمَهْدِيُّ الْمُرْجِيُّ

on account of whose existence, this world is kept in existence,

alladhī bibaqā`ihī baqiyat
alddunyā

الَّذِي بِبَقَائِهِ بَقِيَتْ الدُّنْيَا

on account of whose blessing, the created beings are provided sustenance,

wa biyumnihi ruziqa alwarā

وَبِيَمْنِهِ رُزِقَ الْوَرَى

and on account of whose existence, the earth and the sky are kept in firmness.

wa biwujūdihi thabatāt al-
arḍu walssamā`u

وَبِوُجُودِهِ ثَبَتَتِ الْأَرْضُ وَالسَّمَاءُ

Through him, Allah shall fill the earth with equity and justice

wa bihi yamla`u allāhu al-arḍa
qisṭan wa `adlan

وَبِهِ يَمَلَأُ اللَّهُ الْأَرْضَ قِسْطًا وَعَدْلًا

after it will be filled with inequity and injustice.

ba`damā muli`at ḥulman wa
jawran

بَعْدَ مَا مَلِئَتْ ظُلْمًا وَجَوْرًا

I also bear witness that their words are decisive arguments,

wa ash-hadu anna
aqwālahum ḥujjatun

وَأَشْهَدُ أَنَّ أَقْوَالَهُمْ حُجَّةٌ

to comply with their orders is obligatory,

wa imtithālahum farīḍatun

وَأَمْتِثَالَهُمْ فَرِيضَةٌ

the obedience to them is commissioned [by Allah],

wa ṭā`atahum mafrūḍatun

وَطَاعَتُهُمْ مَفْرُوضَةٌ

to love them is necessary and pre-ordained,

wa mawaddatahum lāzimatun
maqḍiyyatun

وَمَوَدَّتَهُمْ لَازِمَةٌ مَقْضِيَّةٌ

and to pattern after them will definitely achieve salvation,

wal-iqtidā'a bihim munjiyatun

وَالْإِقْتِدَاءُ بِهِمْ مُنْجِيَةٌ

but to oppose them will definitely bring about destruction.

wa mukhālafatahum
murdiyatun

وَمُخَالَفَتَهُمْ مُرْدِيَةٌ

They are, moreover, the chiefs of all the inhabitants of Paradise,

wa hum sādātu ahli aljannati
ajma`īna

وَهُمْ سَادَاتُ أَهْلِ الْجَنَّةِ أَجْمَعِينَ

the interceders on the Judgment Day,

wa shufa`ā'u yawmi alddīni

وَشُفَعَاءُ يَوْمِ الدِّينِ

and, undoubtedly, the leaders of the inhabitants of the earth,

wa a'immatu ahli al-arḍi
`alā alyaqīni

وَأئِمَّةُ أَهْلِ الْأَرْضِ عَلَى الْيَقِينِ

and the best of the satisfied Successors [of the Prophets].

wa afḍalu al-awsyā'i
almarḍiyyīna

وَأَفْضَلُ الْأَوْصِيَاءِ الْمَرْضِيِّينَ

I also bear witness that death is certain,

wa ash-hadu anna almawta
ḥaqqun

وَأَشْهَدُ أَنَّ الْمَوْتَ حَقٌّ

the interrogation by Munkar and Nakir in the grave is certain,

wa musā'alata alqabri ḥaqqun

وَمَسْأَلَةُ مَنْكِرٍ وَنَكِيرٍ فِي الْقَبْرِ حَقٌّ

the raising of the dead is certain,

walba`tha ḥaqqun

وَالْبَعْثَ حَقٌّ

the final assemblage is certain,

walnnushūra ḥaqqun

وَالنُّشُورَ حَقٌّ

the Discriminating Bridge is certain,

walṣṣirāṭa ḥaqqun

وَالصِّرَاطَ حَقٌّ

the Scales [of deeds] is certain,

walmīzāna ḥaqqun

وَالْمِيزَانَ حَقٌّ

the calling into account is certain,

walḥisāba ḥaqqun

وَالْحِسَابَ حَقٌّ

the record book [of deeds] is certain,

walkitāba ḥaqqun

وَالْكِتَابَ حَقٌّ

Paradise is certain,

waljannata ḥaqqun

وَالْجَنَّةَ حَقٌّ

Hellfire is certain,

walnnāra ḥaqqun

وَالنَّارَ حَقٌّ

the Hour [of resurrection] will certainly come, without any dispute,

wa anna alsā`ata ātiyatun
lā rayba fīhā

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا

and Allah shall raise up those who are in graves.

wa anna allāha yab`athu man
fī alqubūri

وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

O Allah, in Your favor do I put my hope,

allāhumma faḍluka rajā'ī

اللَّهُمَّ فَضْلُكَ رَجَائِي

Your generosity and mercy do I expect confidently,

wa karamuka wa raḥmatuka
amalī

وَكَرَمُكَ وَرَحْمَتُكَ أَمَلِي

I have no single deed by which I deserve Paradise,

lā `amala lī astahiqqu bihī
aljannata

لَا عَمَلَ لِي اسْتَحِقُّ بِهِ الْجَنَّةَ

nor do I have any act of obedience [to You] due to which I deserve Your pleasure;

wa lā ṭā`ata lī astawjibu
bihā alrriḍwāna

وَلَا طَاعَةَ لِي اسْتَوْجِبُ بِهَا الرِّضْوَانَ

except that I believe in Your Oneness and Your Justice

illā annī i`taqadtu tawḥīdaka
wa `adlaka

إِلَّا أَنِّي أَعْتَقَدْتُ تَوْحِيدَكَ وَعَدْلَكَ

and I hope for Your benevolence and Your favor.

wartajaytu iḥsānaka wa
faḍlaka

وَأَرْتَجِيْتُ إِحْسَانَكَ وَفَضْلَكَ

I thus seek the Prophet and his Household, Your most-beloved ones, to intercede for me before You;

wa tashaffa `tu ilayka bilnabiyyi wa ālihī min aḥibbatika

وَتَشَفَّعْتُ إِلَيْكَ بِالنَّبِيِّ وَآلِهِ مِنْ أَحِبَّتِكَ

and You are verily the most Generous of all those who treat generously

wa anta akramu al-akramīna

وَأَنْتَ أَكْرَمُ الْأَكْرَمِينَ

and the most Merciful of all those who show mercy.

wa arḥamu alrrāḥimīna

وَأَرْحَمُ الرَّاحِمِينَ

May Allah send blessings to Our Prophet, Muḥammad

wa ṣallā allāhu `alā nabīyyinā muḥammadin

وَصَلَّى اللَّهُ عَلَيَّ نَبِيِّنَا مُحَمَّدٍ

and upon all of his Household,

wa ālihī ajma`īna

وَآلِهِ أَجْمَعِينَ

the pure and immaculate,

alṭṭayyibīna alṭṭāhirīna

الطَّيِّبِينَ الطَّاهِرِينَ

and send upon them many many benedictions.

wa sallama taslīman kathīran kathīran

وَسَلَّمْتُ تَسْلِيمًا كَثِيرًا كَثِيرًا

There is no might and no power except with Allah, the All-high, the All-great.

wa lā ḥawla wa lā quwwata illā billāhi al`aliyyi al`azīmi

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah! O most Merciful of all those who show mercy,

allāhumma yā arḥama alrrāḥimīna

اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ

I am depositing with You this faith of mine and my firmness on this belief;

innī awda` tuka yaqīnī hādhā wa thabāta dīnī

إِنِّي أَوْدَعْتُكَ يَقِينِي هَذَا وَثَبَاتَ دِينِي

and You are the ever-best of all those who keep deposits.

wa anta khayru mustawda`in

وَأَنْتَ خَيْرُ مُسْتَوْدَعٍ

You have commanded us to keep safe deposits that are put with us;

wa qad amartanā biḥifzi alwadā`i`i

وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ

so, (please) keep for me this deposit to give it back to me at the time of my death

faruddahū `alayya waqta ḥuḍūri mawtī

فَرُدَّهُ عَلَيَّ وَقْتِ حُضُورِ مَوْتِي

and at the time of the interrogation of Munkar and Nakīr;

wa `inda mus`alati munkarin wa nakīrin

وَعِنْدَ مُسْأَلَةِ مُنْكَرٍ وَنَكِيرٍ

[I beseech You] in the name of Your mercy; O most Merciful of all those who show mercy.

birahmatika yā arḥama alrrāḥimīna

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Many authentically reported supplications have comprised the following statement:

O Allah, I seek Your protection against deviation at the hour of death.

allāhumma innī a`ūdhu bika mina al`adīlati `inda almawti

اللَّهُمَّ إِنِّي لَأَعُوذُ بِكَ مِنْ أَلْعَدِيْلَةِ عِنْدَ الْمَوْتِ

Deviation at the hour of death stands for shifting from the right to the wrong at the hour of death. To explain, Satan attends at the hour of death in order to deceive the moribund and suggest evil to him in order to make him doubt about his religion. If Satan succeeds, he will pull out faith from the heart of the dying person. To avoid that, many supplications have comprised statements of seeking Almighty Allah's protection against deviation at death. Fakhr al-Muḥaqqiqīn says, "To

escape deviation at the hour of death, one should bethink the proofs of creed in which he believes, as well as the five principles of the religion with all of their irrefutable evidences, with absolute sincerity and purity and should then trust them with Almighty Allah beseeching Him for giving them back at the hour of dying. This can be done by saying the following prayer:

O Allah, O most Merciful of all those who show mercy,	allāhumma yā arḥama alrrāḥimīna	اللَّهُمَّ يَا أَرْحَمَ الرَّاحِمِينَ
I am depositing with You this faith of mine and my firmness on this belief;	innī qad awda` tuka yaqīnī hādhā wa thabāta dīnī	إِنِّي أودَعْتُكَ يَقِينِي هَذَا وَثَبَاتَ دِينِي
and You are the ever-best of all those who keep deposits.	wa anta khayru mustawda` in	وَأَنْتَ خَيْرُ مُسْتَوْدَعٍ
You have commanded us to keep safe deposits that are put with us;	wa qad amartanā biḥifẓi alwadā'i` i	وَقَدْ أَمَرْتَنَا بِحِفْظِ الْوَدَائِعِ
so, (please) keep for me this deposit to give it back to me at the time of my death	faruddahū `alayya waqta ḥuḍūri mawtī	فَرُدَّهُ عَلَيَّ وَقْتِ حُضُورِ مَوْتِي

According to the view of Fakhr al-Muḥaqqiqīn, *Du`ā' al-`Adīlah* along with calling its contents in one's mind grants security against the danger of deviation at the hour of death. The question whether this supplication has been reported from the Holy Imams, peace be upon them, or has been composed by a certain scholar is controversial. Concerning this, our master Hājj Mīrzā Ḥusayn al-Nūrī, a master Ḥadīthist and well-versed in the reports of the Holy Imams, peace be upon them, says that *Du`ā' al-`Adīlah* has been composed by some scholars since it cannot be found in the famous books of Ḥadīth.

A similar prayer is Hifz emaan:-

It is also worth mentioning that Shaykh al-Tūsī has narrated that Muḥammad ibn Sulaymān al-Daylamī said to Imam Ja`far al-Ṣādiq (`a) "Your adherents say that Faith is of two sections; one is steady and the other depository. So, please teach me a supplication that makes my faith perfect and saves it from removal."

Imam al-Ṣādiq (`a) hence taught him to say the following prayer after each obligatory prayer:

I have submitted to Allah being my Lord,	raḍītu billāhi rabban	رَضِيتُ بِاللَّهِ رَبًّا
to Muḥammad—may Allah send blessings to him and his Household—being [my] Prophet,	wa bimuḥammadin ṣallā allāhu `alayhi wa ālihi nabiyyan	وَبِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ نَبِيًّا
to Islam being my religion,	wa bil-islāmi dīnan	وَبِالْإِسْلَامِ دِينًا
to the Qur`ān being my book,	wa bilqur`āni kitāban	وَبِالْقُرْآنِ كِتَابًا
to the Ka`bah being my direction,	wa bilka`bati qiblata	وَبِالْكَعْبَةِ قِبْلَةً
to `Alī being my guardian and leader,	wa bi`aliyyin waliyyan wa imāman	وَبِعَلِيٍِّّ وَوَلِيًّا وَإِمَامًا
to al-Ḥasan, al-Ḥusayn,	wa bilḥasani walḥusayni	وَبِالْحَسَنِ وَالْحُسَيْنِ
`Alī ibn al-Ḥusayn, Muḥammad ibn `Alī,	wa `aliyyi bni alḥusayni wa muḥammadi bni `aliyyin	وَعَلِيَّ بْنِ الْحُسَيْنِ وَمُحَمَّدِ بْنِ عَلِيٍّ

Ja`far ibn Muḥammad,
Mūsā ibn Ja`far,
`Alī ibn Mūsā, Muḥammad
ibn `Alī,
`Alī ibn Muḥammad, al-
Ḥasan ibn `Alī,
and the Argument [of Allah]
and the son of al-Ḥasan,
Allah's blessings be upon
them, being my leaders.
O Allah, I submit to them as
my leaders;
so, make me accepted in
their sight.
Verily, You have power over
all things.

wa ja`fari bni muḥammadin
wa mūsā ibni ja`farin
wa `aliyyi bni mūsā wa
muḥammadi bni `aliyyin
wa `aliyyi bni muḥammadin
walḥasani bni `aliyyin
walḥujjati bni alḥasani
ṣalawātu allāhi `alayhim
a'immatan
allāhumma innī raḍītu bihim
a'immatan
fa-arḍanī lahum
innaka `alā kulli shay'in
qadīrun

وَجَعْفَرِ بْنِ مُحَمَّدٍ وَمُوسَى بْنِ جَعْفَرٍ
وَعَلِيِّ بْنِ مُوسَى وَمُحَمَّدِ بْنِ عَلِيٍّ
وَعَلِيِّ بْنِ مُحَمَّدٍ وَالْحَسَنِ بْنِ عَلِيٍّ
وَالْحُجَّةِ بْنِ الْحَسَنِ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ أئِمَّةً
اللَّهُمَّ إِنِّي رَضَيْتُ بِهِمْ أئِمَّةً
فَارْضِنِي لَهُمْ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ